The Western Luminary.

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For the Western Luminary.

A STATE PRESENT.

Frankfort, Jan. 7, 1828.

Mr. Skillman,

I am sensible that you do not use your paper as a political journal, and that you do not wish to print, or your subscribers expect to read, in your paper, legislative proceedings; and that your paper is designed as a journal of the proceedings of another Government, more high and elevated than that whose functionaries are here convened. But if any thing religious shall reach the political theatre, I have no doubt you will give it publicity.

A box of books, about one hundred and twenty in number, sent from Boston, as report says, was received in this place by the Governor, with all charges of transportation paid. What communication was made to the Governor on the subject, I know not; but every book was an envelope, with the following address printed thereon.

"*Boston*, 1826.

"Dear Sir,

As I am far advanced in life, and have been highly favoured by the holy Author of my being, I am desirous of becoming useful to all around me. I accordingly ask your acceptance of the enclosed volumes of the Family Prayer Book.—If you believe it would be more useful by a deposit in your village or city library, please place it there, to be loaned gratis to the widow, or widower, who may have recently been deprived of his or her partner in life; and who may wish to educate their surviving children in the fear of God and love of mankind. Having lost a number of my children, and last of all their anxious and affectionate mother, the satisfaction and comfort derived from the second edition of this book, has induced me to send many to families in affliction, where they have been received with gratitude. I am accordingly prompted to present a copy to each member of the government; and I have sent it to the seat of government free of all charges, and I shall feel highly compensated in the donation, if those who receive the book will let the donor's name remain a secret, and suffer no newspaper comments to be made upon the gift."

The Governor, who seems to have determined that the members of the legislature were the only members of the government, communicated the intelligence of the present by message, and sent the box to that body. The members, it is said, at first hesitated whether to take the present as a well designed pious donation, or a hint that they were prayerless. For you know we are remarkably sensitive, when unpleasant truths are brought to our recollection by circumstances which transpire before us. They at length put the best construction on the matter, and the box was set in some convenient place, where every member might draw his present. Not being one, who came within the purview of the donation, I received no book; but feeling anxious to know what was contained in a book with such a valuable title, accompanied with an address so delicate and pious, I made out to borrow one and hastily sketched it, and found that the first part was filled with family prayers for every day in the week, and for various occasions and occurrences, composed in handsome language and neat style. The latter part was filled with hymns selected from Watts, Doddridge Steele, Newton, Barbauld, and others. But to my disappointment, I discovered no ascriptions of praise to the Triune Jehovah—no acknowledgment that the Son of God is the Almighty God—the everlasting Father!—no intimation that he endured the wrath of an offended God—or any petition that we may be pardoned and accepted for what he has done in our room and stead—no admission that we are dead in trespasses and dead in sins, and cannot be revived except by the quickening influences of the Holy Spirit—no pardon is asked except absolutely granted—and nothing is desired except that by our own efforts we may do better in time to come, while God forgives, or rather forgets the past. The hymns I found altered, and every expression which intimated any of those animating doctrines on which our hopes are built, were carefully expunged, and other expressions substituted. In short, the whole is the production of that phantom falsely denominated rational religion, which refuses to admit our Redeemer to be the Almighty Captain of our salvation, and disdains to make use of his vicarious sacrifice in the room of guilty sinners—or to ask the energies of his Spirit to apply his word, as the only way in which we can ever reach joys on high—and which agrees to suffer ourselves if suffering is to be endured—or to labor ourselves as the only efficient agents to find and travel the heavenly road.

Upon this discovery I was led into the following train of reflections. The thought was not a bad one, nor was the mode of doing good ill chosen (if it was selected for that purpose) which attempted to throw into the road of busy politicians, thoughts of God—of eternal life and death—of depravity and complete restoration—of heaven and hell. For it must be confessed that such a message to such a company would often be not more missent—than the glad tidings of salvation to the Hindoos.—But without attempting further a "newspaper comment on the gift," which the donor seems to deprecate, (although not being doned I am not included in his request) I could not help thinking,—if a religion so mistaken—so jejune and barren—so cold, frozen and comfortless—a religion which attempts to scale the battlements of heaven by a way utterly impracticable and impassable—a religion which studiously avoids the only possible mode of escape from the wrath to come—and leaves out every gleam of hope—a religion which boldly passes by the God-man as a substitute and representative, and impertinently addresses at once the throne of the Eternal, who, out of Christ, is a consuming fire to such rebels as we——if such a religion can produce a devotee, who, remaining unknown, could be at the vast expense of purchasing so many books, and paying the expense for so many hundreds of miles and then distribute them gratis on the political arena, for the purpose of infusing and circulating his mistaken faith—what ought to be the zeal of the real servants of the Lord Jesus, who know his omnipotence, and embrace his gospel in its purity? Certainly such ought not to be backward in their exertions to send the Gospel to the heathen or the destitute of their own country, if such an heroic act is done by one deceived and blinded. This action ought to make Christians blush, who, after they have professedly devoted their all to God and his kingdom, meanly claim that they have reserved their specie, and contend that that was not included in their act of dedication, and that it still belongs to themselves, and not to God.

A VISITANT.

For the Western Luminary.

AFRICUS—No. V.

A proper degree of attention is not given to the religious instruction of the blacks by the ministers of the gospel. The numbers who attend the house of God ordinarily or to whom admittance can be given, is small, and the information derived by them still less. The manner of admitting them in our churches is well known. A small space in the church is assigned them and that they must resign when the white part of the congregation happens to be larger than usual. Now this space is ample enough for the number that attend, but it is not so for the number that might and would attend if proper encouragement were given. Neither is the character of the instruction ordinarily imparted that which suits the understanding of the negroes. Their ignorance, as has been before observed, is greater than commonly apprehended, and requires instruction of a more elementary complexion.

The remedy for these evils is the establishment of specific and regular instruction for the blacks. I believe that the minister who would make special appointments for them would usually have the pleasure of a numerous and attentive audience. The reading of the Scriptures, (as indeed it ought in all cases) should constitute a large portion of the *services*. The very 'first principles of the doctrines of Christ,' should be taught, and in a style and diction simple and perspicuous.

I must assert, with whatever reluctance, that a considerable portion of the criminality which attaches generally, respective of religious neglect towards the black population, must be laid at the feet of the Ministers of the Gospel. At a period when so great exertions are making for the universal diffusion of the gospel; when Bible Societies pass resolution to supply every family within their bounds with the word of life; when Tracts are laboriously distributed through all classes; when, through every possible avenue and channels, religion and piety are made to flow; when young minister pant to be the heralds of the everlasting gospel upon distant shores. Amid this state of things, would it be supposed there was an entire class and cast of our population wholly overlooked and forgotten; and that while we send Christianity to Africa, we have her sons among us almost as much whitened and benighted as if they dwelt in their own native clime. Our Eastern brethren, who send out missionaries to the west & south, would do well to designate some of them to the especial instruction of our negroes, and that not in 'destitute places' only, but to where the word of God is regularly preached and flourishes. For it is a lamentable fact, that in churches where piety has revived and diffused its holy influence through society, that influence has but in a small degree reached the blacks, and its heavenly teachings and consolations have been almost unknown to them. This must be ascribed to the neglect of the church and its spiritual guides. Amidst the catalogue of duties inculcated from the sacred desk, should be that of attention to the religious and moral tuition of servants.—It should be frequently and earnestly insisted on, and the preacher should set the example in his own family.—How awful the thought, that in the families of the very ministers of Jesus Christ there are those of the age of accountability who never heard of his name unless from the lips of profanity, or casually pronounced; or who, if verbally acquainted with the name of our Saviour, are utterly unacquainted with his history, character, offices or relation to mankind. The verity of this assertion could be manifested in repeated instances.

AFRICUS.

The wounds of the tongue cause more sorrow than those of the sword.

The devotion of a man is comfortable to his belief.

SYNOD OF TENNESSEE.

Pastoral letter, and Narrative of the State of Religion within the bounds of the Synod of Tennessee.

Dear Brethren—It becomes our duty to address you on a retrospect of the past year. Every returning Anniversary of this kind is calculated to teach us a lesson of our dependence. We feel ourselves encircled by a Power that rules the destinies of mortals, sets bounds to the aspirings of man, and says to his pride, here shall thy waves be stayed. It is our duty to recount with pious exactness the steps of his operation, and may his Spirit aid us to draw before you their accurate outline.

You will not have forgotten that our last address was unusually cheering. A religious impetus had been given to our feelings and the community's, and our churches were blessed with its happy developement. A revival of religion pervaded our borders. God imparted it, through what agency he pleased, and to him we gratefully ascribe the honor. Our churches were blessed with an unexampled ingathering, and our ministers with a corresponding devotion to their office. The reviving of religion, that was so general then, has not wholly subsided. It extended into the past year and branched into various ramifications. In them it has appeared flowing, a gentle and salutary current, purifying, from its noxious ingredients, the life-blood of the moral community, and healing its diseases. We rejoice in the fact of its partial continuance.

In some churches of the Presbytery of Union, the spirit of God has shewn the energy and sovereignty of his operation, in subduing the proudest rebellion of man to a cheerful and filial submission to his maker. In the churches at Maryville, Eusebia, Tellico, Grassy Valley, Kingston, Monmouth, and Lebanon, in the Fork, 284 have been received as members since the last Synodical Report. In the Presbytery of French Broad, in the churches Shunem, Westminster, New Salem and Hopewell, 233. In the churches of Green Spring and Glade Spring in the Presbytery of Abingdon, 41. In the churches of Hebron and Rocky Spring, in the Presbytery of Holston, 73.

The additions to the churches of Mount Bethel and Providence, have amounted to 155: this includes those added to those churches during the revival last fall, which was not fully reported to the Synod at its former meeting—the pastor of those churches being absent.

In the church of New Providence in the Presbytery of Holston, where the vigorous feelings of the preceding year had in some measure yielded to the spirit of this world, an effort of humiliation and prayer by about three hundred members, at a late sacrament, was followed the same evening by a deep solemnity through the congregation; and, the next day, a profession of gospel penitence by 21, who were never before professors of religion

From a view of the pungent, deep and extensive awakenings of the year preceding, it was natural to anticipate that the same means, not finding the same new ground to occupy, would not be followed by so numerous instances of anxious feeling. The anticipation is realized; but not to that degree of contrast that should lead to the slightest discouragement. And even to this there seems to be exceptions; for one instance is mentioned in Westminster church, of one hundred anxious persons at a single meeting, and of ninety being added during the year. It was said by the brethren, who gave narratives of Kingston and Eusebia, that the solemnity was greater than they had ever before witnessed. In Providence church of Holston Presbytery, where religion was thought to be in some respects declining, the public worship of God was attended more numerously and punctually than ever. In many, prayer meetings gained a growing interest and a deepening solemnity. In Washington church of Union, a bible class of both sexes of youth was heard on the sabbath with very flattering prospects. In Salem and Leesburg a spirit of enlightened and liberal benefaction to the objects of christian enterprize has increased, and a system been adopted to check the spread of intemperance by ceasing to furnish and use its resources. In Rogersville, New Providence and Kingsport, there is an increasing thirst for knowledge and for studying the scriptures. In Providence and Mount Bethel a Home Missionary Society has been formed limited in the first stages of its operation to the county of Greene, and two hundred dollars added to its funds.

The Synod would with gratitude record what the Lord has done for the citizens of Abingdon and its vicinity, during their present session. An unusual interest has been excited to the concerns of eternity. The communion sabbath was a day of great solemnity. Sabbath night God's power to convince and convert was interestingly displayed. The consequence was that on Monday six took a decided public stand on the Lord's side, about twenty-five or thirty took the anxious seats. It was truly a time of joy and strengthening to God's people, and a time of alarm and trembling anxiety to many sinners.

We should be too tedious for your patience, should we go into a detail of those instances of converting grace, that have been rehearsed from the different sections of the Synod.

We have heard of young persons, who stand around the edges of our congregations, and occasionally interrupt their solemnity by frivolous whispers, drawn by the convictions of the Spirit to the seats of the anxious, and becoming the humble disciples of their Redeemer.

We have heard of an old man between sixty and seventy, deeply alarmed through the ministry of the word, retiring home at night to seek security on his pillow, but unable to pacify the reproaches of conscience, returning the same evening to ask the prayers and counsel of christians, yielding up himself to the mercy of his God, and on the first opportunity establishing the worship of God in his family.

We have heard of a proverbial despiser of religion, now oppressed with the horrors of despair, and now obtaining "a good hope through grace."

We have heard of the avowed disbeliever in revelation, persuaded to abandon his refuge of lies, and embrace the gospel he once hated.

We have heard of the ungodly son of a pious parent, arrested by a fit of sickness, in the career of unbelief and ingratitude, and melted to penitence by his sister's reading of the death of Jesus.

On instances like these it is natural to remark:

1. That the means of conversion is the same now, as when Paul addressed the awakened jailor, or when Jesus delivered the parable of the sower. It is the simple word of God. We should try therefore, in all our addresses to the impenitent, not to stun them with our voices, to frighten them with our gestures, or confuse them with the rapidity and indistinctness of our utterance; but to communicate to their understandings, and urge on their consciences, that solid instruction, which we are taught to study from the sacred volume.

2. That the Holy Ghost alone can apply that instruction, with a saving and comforting efficacy on the heart. Therefore, we should seek to cultivate, with this almighty Comforter, that intimacy of intercourse by secret prayer, which will lead us to a constant reliance on his aid, in wielding that weapon, which he condescends to intrust to our feeble instrumentality.

3. That conversion comes not from the choice of the sinner, but from the choice of God. The sinner, instead of choosing it, tried to throw off and escape his convictions. But God chose to convert him of his own kind and sovereign pleasure. Hence we arrive, by the experience of fact, at the same truth which we are taught by Revelation, that "it is not of him that willeth nor of him that runneth but of God that sheweth mercy." Therefore it is our duty, with devout and submissive gratitude, to ascribe to his own electing purpose all the honors of human salvation.

The above striking instances of conversion have been cited, by no means to dishearten the honest christian, whose experience is shaded with different colors, but drawn by the hand of the same Divine Artist Let him remember, if he has truly the spirit of Christ, it is of little consequence through what channel or process God chose to bestow it. But let him seek to ascertain on satisfactory evidence, that "the same mind be in him, which was also in Christ Jesus."

In taking a retrospect of many congregations, to which allusion has not been made, it is painful to witness the strides of ungodliness and indifference to religion; that the spirit of the world is crowding out the spirit of the gospel; an overweening conformity to worldly maxims, customs and frivolities usurping the place of christian self-denial and devotion, the collision and heat of political controversy marring the attachments of christian brotherhood, that the sabbath is alarmingly profaned, and the preaching and ordinances of religion neglected. In some, that had been favoured with copious refreshing, are deplorable instances of backsliding; though fewer than our fears had led us to anticipate.

The Southern and Western Theological Seminary presents its claims to your christian munificence. It was founded in Maryville in 1821, to furnish laborers for our moral wastes. The report of its directors is laid before us. The number of its students is forty-five; thirty-four in the literary, and eleven in the theological department of instruction. Of these forty-three have been gratuitously instructed, and twenty-seven gratuitously boarded. A statement had been made, before the farm was purchased, on which the students at present labour, that boarding could be afforded at twenty-five or thirty dollars a year. The past year it has been afforded at less than twenty dollars. The tuition and boarding of the past year would have amounted to 1550 dollars. So much of this, as amounted to 707 dollars, was afforded gratuitously by the two professors; though no fund is provided for their support. A donation of books exceeding two thousand volumes has been received.

Other donations are enumerated in the report, and money amounting to five hundred and nineteen dollars eighty-three and a half cents. The debts of the institution exceed the amount of the monies in its treasury one thousand and five dollars twelve and a half cents. The progress of its students is reported to be flattering, and not retarded by their occasional labours on the farm; its objects in a state of successful prosecution, but its pecuniary wants great and embarrassing.

The destitute regions within our bounds are many and extensive. The counties of Anderson, Campbell, and Morgan, in Tennessee, and Russel, Tazewell and Scott, in Virginia, are totaly destitute of an educated ministry. In Claiborne county in Tennessee one of our number has occasionally preached, and increasing multitudes have flocked to hear. Could all these destitute regions be supplied with faithful and learned ministers of religion, intelligence, education, sabbath schools and bibles would give a new aspect to their social existence, and with God's blessing, the saving influence of religion be impressed on the hearts and lives of many. A race of hardy and industrious farmers, believing recipients of the blessings of the gospel, living examples of those habits of active labor which its morality inculcates, "the noblest work of God," the firmest support of our political institutions and the surest pledge of their perpetuity, would overspread those hills with the smiles of industry and the beauties of cultivation. For where the gospel goes, there industry and the social virtues flourish. But where the gospel is neglected, there reign indolence and dissipation, the dearest offspring of human depravity. What plan for supplying them appears more feasible, than to send at present among them at least a few men from the American Home Missionary Society, and ultimately, as soon as they can be furnished, a more copious supply from the Southern and Western Theological Seminary? But both and either of these objects need the aid of your liberal charities.

Brethren, the call which addresses you from these moral desolations is loud and imperious. It requires all the zeal of your piety, all the vigour of your well directed efforts, and all the liberality of your benevolent charities to supply these regions with the word of life. But the object is noble and the reward glorious. This object, so manifestly one of christian philanthropy, has been too long neglected. And even now we hear it mentioned with a supine ness which is unworthy of our christian obligations. The field of duty is wide before us. It is full of objects, and each of these objects full of importance. Choose in the light of God's truth, and act for eternity and heaven

ISAAC ANDERSON, *Moderator.*
JOHN V. BOVELL, Cl'k.

CHEROKEES OF THE ARKANSAS.

MR. WASHBURN'S CORRESPONDENCE.

On the 18th inst. (Aug.) a grand Council of the Nation convened at a spring about one and a half miles from Dwight. As they were about to open the council, the chiefs, the national committee, and the United States agent, sent for me to open the session by a prayer. Of course the application was acceded to by me. Some appropriate remarks were made, during which and the prayer, there were manifested a becoming stillness, attention and solemnity. As I was about to take my departure, the chiefs, committee, and agent, invited me to attend all their councils in the capacity of chaplain, to attend prayers daily, and preach on the Sabbath.* They then told me they should suspend all business the next day (Sabbath,) and invited me to come over and preach to the people. This request was joyfully complied with; and for the first time, I had an opportunity to preach the gospel to the assembled authorities of the nation, together with a great collection of the common people. It was estimated that nearly 400 assembled to unite in the worship of God. I have scarcely ever had, in any country, a more orderly and attentive audience. I have had on this occasion many opportunities to communicate religious instruction to individuals and smaller circles. I can but regard this as a very encouraging appearance. It is doubtless to be ascribed to a divine influence, and I think the means used to produce this state of feeling have been the poor and imperfect attempts we have made to preach the gospel to the people.—*Mis. Her.*

* These sons of the forest have not discovered that it is a violation of religious liberty to invoke the presence of God in legislative and judicial councils. *Con. Obs.*

INDIANS IN NEW-YORK.

Organization of a Church at Cattaraugus.

Rev. Mr. Harris, one of the missionaries at this station, writes under date of July 9, 1827, as follows:—"I have just returned from the Cattaraugus station, whither I went in company with a party of christian Indians from this village, to form a church and administer the Lord's supper. We enjoyed a very interesting and to me truly solemn season there yesterday. A church was organized, consisting of 13 members, including Mr. Thayer, the teacher, and his wife. The most of these are the subjects of the recent awakening at that station. Their views and experiences were on the whole very satisfactory. The little chapel was well filled on the Sabbath. A number of pagans, men and women, were present to witness the exercises. All conducted themselves with the utmost propriety. Solemnity appeared to pervade the assembly throughout the exercises; and much tenderness and devotion of spirit were visible among the members. The Lord grant that this vine may be one of his own right hand's planting.

Additions to the Church at Seneca.

The same missionary writes, under date of Oct. 7th—"We yesterday enjoyed the privilege, with the members of the little church at Seneca, of again commemorating the dying love of Christ. There were some circumstances of peculiar interest connected with the celebration of the supper. Ten persons, three males and seven females, were baptized in the name of the Holy Trinity, and for the first time, sealed their engagements to be the Lord's. The most of these persons we look upon as the fruits of the revival, with which God was pleased to visit the mission last season. These, together with six adults, admitted last spring, have increased our little church to the number of thirty."—*ib.*

REVIVAL AT LANSINBURG, N. Y.

The kingdom of God cometh not with observation. It is unseen in the Spirits operation on the heart. But the *fruits* of renewing grace will be apparent; and every disciple of Christ must witness with satisfaction the evidences of progressive light, knowledge and holiness, in the world. Not only the grand outlines, but the particular details and operations which indicate the presence of the Holy Spirit in any section of country or branch of the church militant, will be beheld by the Christian with sincere gratitude and joy.

With these impressions, I have thought that it might not be uninteresting nor unprofitable to give a brief sketch of the religious state of the Church in Lansinburgh. For several months past the Holy Spirit has been evidently present in the Presbyterian congregation in this place. Not, however, like a mighty rushing wind, but in the still small voice of reconciling mercy. Fourteen persons were admitted to the communion of the Church in August, and fifteen in November. A number more profess to have fled for refuge, and to have laid hold on the hope set before them. Although the pastor, the Rev. Dr. Blatchford, has been disabled, for several months past, by severe and protracted illness, from attending to the duties of the ministry, yet the Holy Spirit has not been withdrawn. The Lord is still gracious. And though this Church is deeply afflicted by the loss of the services of a much esteemed pastor, yet mercy has accompanied judgment.

On the evening of the 2d Sabbath in November, agreeably to a request of Dr. Blatchford, a meeting for prayer and thanksgiving was held in the session house. Prayer for an alleviation of the sufferings of a beloved pastor, and for patience and resignation to the divine will amidst their extreme severity,—thanksgiving for the gracious presence and rich aboundings of the Holy Spirit's consolation, and for that faith and hope and joy so fully received, in its most precious and elevated exercises. It was a Bochim—a place of weeping. Impressions were made, it is hoped, which neither time nor place will obliterate. To see an affectionate people at the call of their languishing pastor, gather around the throne of all-sufficient grace and mercy, and there present their humble, earnest, and unaffected petitions to the Hearer of prayer, was calculated to awaken the tenderest sensibilties of the soul. While the thoughts of many solemnly reverted to the special object of the meeting, might not a conviction of the worth of religion, so eminently displayed in its supporting power in the instance before them, have seized upon some minds hitherto secure in sin, and an effectual desire for a similar hope full of immortality—a preparation for a death like the righteous—have incited to those religious duties, to those earnest cries for pardoning mercy, inseparable from and connected with divine forgiveness. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—*Obs.*

BISHOP LATIMER.

Very excellent and worthy of observation was the answer of this venerable prelate and martyr, who had at a controversial conference been out-talked by younger divines, and out-argued by those who were more studied in the fathers:—"I cannot *talk* for my religion, but I am ready to *die* for it."

In the worst of times there is still more cause to complain of an evil heart, than of an evil & corrupt world.

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 16, 1828.

TO SUBSCRIBERS.

Subscribers to the Western Luminary at a distance from Lexington, frequently inquire how they are to make payments for their papers. We stated some time ago, and now repeat it, that every subscriber is authorized to act as an agent in procuring additional subscribers, and receiving payments; and that a five dollar note, of any specie paying bank (sent to us by mail) will be received in full for three subscribers for one year in advance payment. Perhaps we have not a single subscriber, who could not very easily induce two of his neighbours to take the paper, and thus render us, and we hope the cause in which we are labouring, an essential service.

We again inform our patrons that we need their aid in procuring subscribers and forwarding payments, in order to enable us to continue the publication of the Western Luminary, without pecuniary loss. Those subscribers who have received the paper nearly four years, and not yet paid any thing, can forward us a ten dollar note, and they shall have a credit for four years in full. Those who are only two years in arrears, by sending a five dollar note shall have a credit for two years in full. Postmasters are authorized, and respectfully requested, to act as agents on the terms above proposed to subscribers. New subscribers can be furnished with the papers from the first of this month.

For the Western Luminary.

CHRISTIAN EXPERIENCE.

Mr. Skillman,

I have had it in my heart for some time to express, through the columns of your useful paper, a few thoughts on christian experience. The *real* christian is one who has been *born of God*, and has received the *Lord Jesus* by a *true* and *living* faith. He has a *hope in Christ*. The christian hope, consists in a *firm* expectation of all needed good, both for time and eternity. "Godliness has the promise of the life that now is, and of that which is to come." This hope is predicated on the promises, relations and perfections of God, and on the offices, righteousness and all prevailing intercession of Jesus Christ, and includes the following particulars: First; that the individual has had a *distinct view* of his lost condition as a sinner, and that it would have been just in God to execute the sentence of the law upon him. Secondly; that there is no other name under heaven or given among men whereby a sinner can be saved, but the name of Jesus Christ. And thirdly; that he believes in him *with all his heart*. *If thou believest with all thy heart* that Jesus Christ is the Son of God, thou mayest. To believe this, implies, that the heart *approves* of the plan of salvati . as presented in the gospel, and *confides* in it, desiring no other.

This hope includes desire, expectation, patience, and joy. Rom. viii. 24, 25, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Hope is resident in the *regenerated heart*, which is cleansed from sin. 1 John iii. 3, "And he that hath this hope in him, purifieth himself, even as he is pure." 2nd. It is a good hope through grace, in distinction from the hope of the hypocrite which perishes. It originates from God, and centres in him, and implies comfort and stability. 2 Thess ii 16. 17, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and *good hope through grace*, comfort your hearts, and establish you in every good word and work." It is *lively*, proceeding from spiritual life, and renders the individual active, and persevering in all good works. This hope begets humble boldness, and confidence, and affords support under all the ills of life, and under death itself. Romans v. 5, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Prov. xiv. 32, "The wicked is driven away in his wickedness; but the righteous hath *hope in his death*." It is a *sure* hope, and never will disappoint him who has it; he may confidently expect heaven beyond the grave. Heb. vi. 19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Romans v. 2, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Now reader, examine your hope by this short and imperfect sketch, and determine in the sight of the heart-searching God, whether you have the hope here described; for you may be assured that no hope short of this will answer in that solemn, and honest hour of death which is just before you. The mere forms and external services of religion, will all die, with your frail bodies. Your souls without true and vital piety will appear before your final and awful judge, in all their moral and native deformity. O! that would you pause and reflect, seriously and prayerfully, *now*, before you are called to buffet cold Jordan's swelling waves. H.

PRAYER FOR CONGRESS.

It has lately come to my knowledge that several pious persons in different parts, are much impressed with the duty of praying for Congress during their present session.—Great fears are entertained that the hall of legislation will become a scene of great and shameful party violence. No human influence can now interpose there; but God has their hearts in his hand, and can turn them whithersoever he will. But for this he will be inquired of by his own people in this nation. For my part I look upon the free institutions of our country as so important to the kingdom of God, and their purity and continuance as so much in jeopardy, that I think the call is very loud upon all good people to pray fervently that the selfish and angry passions may be restrained. It is to be wished especially, that the spirit may be poured out there to produce a *revival of religion* in the very walls of the capitol. Let every prayer in the closet, the family, the social circle and the sanctuary, contain fervent petitions for a revival in Congress.—*Religious Intelligencer.*

TWO MORE STATE RESOLUTIONS.

We have this week to report a resolution of the Young Men's Bible Society of Baltimore, pledging themselves to undertake to supply every destitute family in the State of Maryland with a Bible within one year; and of the Bible Society of Virginia, that they will take immediate measures to ascertain and supply every destitute family in the counties of Henrico and Chesterfield, and soliciting the co-operation of the various Bible Societies in the State in the further work which they have undertaken, viz to supply the wants of such as are destitute of the Bible, throughout the State. The population of Maryland in 1820,

was	407 350
Of Virginia,	1 065 366
To which add Fayette Co. Ky.	23 250
Scott county Ky.	14,219
Shelby county Ky.	21 047
Baldwin county, Georgia,	7 754
Hampshire county, Mass.	28 487
Hampden county, Mass.	28 021
Albany county, N. Y in 1825,	42 821
Total,	1,636,295

Making with 2,462 064 before reported, a population of 4 098 359 to which a similar resolution has been applied, including all the inhabitants of New-Jersey, Vermont, Pennsylvania, Connecticut, Maryland and Virginia.

N. Y. Observer.

HOME MISSIONARY SOCIETY.

INFLUENCE OF A GOOD EXAMPLE

The following letter, post marked Schenectady, and enclosing the amount named, was received on the 7th inst.—

December 5, 1827.

Rev. A. Peters, Secretary A. H. M. S.

Dear Sir—Rejoicing sincerely in the catholic spirit of my brethren in the Garden-street church, I send you enclosed Fifty Dollars towards supporting the gospel in our new and destitute settlements. If the same appropriation is not made annually, it will be owing to the want of means.

A DUTCHMAN IN THE COUNTRY.

AMERICAN MISSIONARIES IN THE TURKISH DOMINIONS.—Since the news of the battle of Navarino, so disastrous to the Turks, much anxiety has been expressed by some, for the safety of the American Missionaries in Smyrna and Beyroot. So far as the former are concerned, it will afford some relief to their friends to learn, as stated in a letter from an American naval officer in the Mediterranean, (which we find in the Statesman) that in anticipation of a rupture between the Combined Powers and the Turks, two of our Frigates had taken their station before that city, to afford relief and assistance to the Christians, should occasion require. The officer also intimates, and he is high in command, that if any violence should be offered to this class of the population, the American Frigates will take a very active part.

In respect to the missionaries at Beyroot, we can only say, that, having had seasonable information of the purposes of the Associated Powers, it is reasonable to suppose that they have consulted their safety by embarking on board of some vessel bound to Malta, or possibly some national vessel, either of America or Great Britain.

N. Y. Observer.

LIBERIA.

The Petersburgh Intelligencer contains the following letter from a respectable colored man, formerly a resident of that town, but now living at Cape Mesurado. It was received by the ship Norfolk, which left the Cape on the 26th September:

MESSRS. EDITORS:—As nearly four years have now elapsed since the number of more than 100 respectable free people of color, who, reposing confidence in my judgment respecting this country, on my return in September, 1823, accompanied me on board the Cyrus Capt. Gary, and sailed from City Point January 5th, 1824, for Liberia—and as no formal and public communications expressing our satisfaction in the happy change which has since been wrought in our circumstances, has yet been addressed to our American friends; I have, in behalf of myself and associates in that expedition to return, through the channel of a newspaper, to the citizens of Petersburgh, our grateful sense and recollection of their kind attention and aid in our outfit on that occasion. I can truly say, in behalf of that company, that a deep feeling of gratitude has been cherished by them all, and that Petersburg will never be forgotten in Africa, while one of those emigrants survive—and though so well pleased with our change, yet we recollect the spot from whence we came, with emotions of inexpressible affection, on account of the many favors we received, and the respect shown us by its worthy citizens. Many lamented our departure, out of pure regard, we believe, to our welfare; apprehensive that we should do worse. But for their satisfaction, I think I can now say that there is not one whose condition has not been so materially altered for the better that nothing could induce them to return again to America. And why should they? Here they occupy their own houses, sustain in their own persons a civil responsibility; they have their own laws, and are entrusted with the execution of them. They have here their own commerce, and that an increasing one; our own streets present-

ing, according to their extent, the same hurry of business as that we were formerly accustomed to in your happy town. This may seem highly colored, but, if we were to tell you that our harbor is scarcely ever without foreign vessels trading for the commodities of this country, you might entertain different opinions. Add to this the sound of the smith's hammer; the housejoiners shop of busy apprentices, and occupied; the ship-carpenter's lumber yard, and the various mechanical operations going on around us; the native traders, with their various articles of traffic, and the daily coming and going of our little flotilla or coasting vessels; and you will pardon us for anticipating something still greater in a few years to come; and we regret that many of those whom we hold dear, have not seen fit to follow us.

We, indeed, have received a large addition of emigrants, but few who are able to assist us in bearing the burden of government, which we already begin sensibly to feel, and can only wish that more men of good information, and possessing sound education, would join us. We are aware of the prevailing opinion, that any thing will do for Africa: but let it be remembered, that we have a character to form, laws to be supported and enforced, and this cannot be done by an ignorant community. And, though we have been able to get on with a measure of success so far, yet it has not been without many inconveniences. Indeed, the want of some better scribe than myself, and most of my brethren, has been the true cause of your not having before this received fuller information of our situation here. But whatever cause I have to refrain writing from incapacity, yet in this instance I am impelled to do it from duty to those remaining behind, depending on their candor. But, sirs, permit me to trouble you a little further on this subject. Permit me to say to my colored friends, through your useful paper, that they may have no farther doubts about coming to Africa, the way is opened; the Colony is established; peace prevails around us; we are blessed with competence, and we have no fears from any quarter. Here the mechanic, of whatever name, may find employment; the farmer may cultivate the soil; seamen are in great request, and industry in every line as certainly meets its reward in this as in any other country. Most of those who came out with me have built them complete dwellings, some of which would do no dishonor to the most populous parts of your town. I could on this topic particularize, but will forbear, as so much has already been said by better pensmen than myself—I will only add that our living is as good as we could wish. We have not only the necessaries, but most of the luxuries of America, England, France and Madeira, besides the substantial comforts furnished by our own country. And what could we wish more? But, sirs, I shall trouble your indulgence no further by prolonging an article which, I fear, will have too little interest for most of your readers. Other sources of information are open to those who are directly concerned in learning the true state of Liberia; and to my personal friends enough has been said to assure them of the gratitude and affection with which I shall remain theirs, and your faithful friend and servant,

C. M. WARING.

From the New-York Observer.

FOREIGN NEWS.

London papers were received here on Wednesday last, to Nov. 19th, three days later than by the former arrivals. No accounts had been received from Constantinople, of the effect created in the minds of the Divan by the battle of Navarino, nor indeed of the receipt of that disastrous intelligence in the Turkish Capital. The anxiety to learn this effect was intense.

This arrival, however, brings one item of intelligence which is important, as it shows that the Associated Powers are in earnest, and determined to carry their purposes for the pacification of Greece into effect. It is the purport of the second Note addressed by the ministers of the three Powers to the Turkish government, in which they say, in substance, that in consequence of the formal refusal of the Porte to accept their intervention, the Allied Sovereigns would take those measures that prudence commands, and which the circumstances require, to obtain the armistice proposed, and they further declare that those steps, whatever they may be, were not to be considered as in any manner interrupting the friendly relations which subsist between the High Allied Powers and the Sublime Porte. The measures which the Allied Powers have, in their wisdom, thought it prudent to adopt, are well known; but whether the Sublime Porte will be brought to consider those measures as no breach or interruption of the friendly relations which had previously subsisted between her and the High Contracting Powers, a short time will probably ascertain.

BATTLE OF NAVARINO.—There are several reports made by masters of vessels who witnessed the battle of Navarino; and they confirm the almost total destruction of the Egyptian Fleet. Capt. Newton had arrived at Zante, and stated that on the night of the 20th and 21st, after the battle was over, he was off Navarino, and heard five tremendous explosions. The total loss of the Turks is stated to have exceeded 5,000.

RECENT MOVEMENTS.—A Trieste date of Nov 6, says, According to the intelligence from Zante and Corfu, of the 27th of October, part of the Allied Squadron go to the Dardanelles. It is supposed that this detachment has for its object the adoption of a menacing position, for the purpose of protecting the Christian residents at Constantinople, and it was hoped that it would effect this desirable object before the arrival of Ibrahim's Tartars, conveying the news of the complete destruction of the Turkish fleet. Ibrahim has laid an embargo on all vessels in the Morea belonging to the Franks.

Admiral Codrington, at the date of the despatch, was actively employed in repairing his damaged vessels at Malta and Zante. He has issued orders for all vessels sailing to the Dardanelles to be stopped until the intelligence of the effect of the late defeat shall have reached the combined squadrons, from Constantinople.

SPAIN.—The Porte has admitted the Spaniards to a participation of the trade of the Black Sea. The Convention in which this privilege was stipulated, ought to have introduced a condition providing that the Colombian cruizers would not object.

The insurrection in Catalonia is stated to have been quelled—not, however, without considerable effusion of blood, no less than four hundred of the Royal troops having been desperately wounded at an affair at Castallen Ampurias alone, besides a great many killed.

From the Flemingsburgh (Ky.) Journal.

REVIVAL IN FLEMINGSBURGH.

Mr. Carter—As you mentioned in the last Journal, that a revival of Religion had appeared in the Presbyterian Church in this place, and professed a willingness to give publicity to any notice more in detail, that might be furnished, the following is submitted.

For several weeks past, as there is reason to believe, an increased anxiety was felt by many members of the Church for a revival of religion. A considerable number of them covenanted together that they would set apart a portion of each day in prayer to God. About two weeks since several ministers of the gospel appeared among us, in pursuance of an appointment which they had made for a four day's meeting, and addressed themselves to their work of love. From the very commencement, the spirit of God seemed to be present in an usual degree. The meetings soon became more awfully solemn—many were pierced to the heart and professed that they could find no rest but in an unconditional surrender to their God. On the ensuing Sabbath the sacrament of the supper was administered, and 13 persons for the first time yielded obedience to the injunction of their Redeemer. Since that union about 35 have made application and are recognized as members of the church. The meetings here have been characterized by deep solemnity and good order—no instance has occurred of that bodily exercise which so much prevailed many years since in some parts of our state—such likewise has been the form and progress of this work that but a very few of the multitudes who were in attendance will venture to deny that it is the Lord's doing and marvellous in their eyes. A considerable number are still under deep conviction for sin.

Joy, hope, and fear, alternately take possession of many of the friends of the Lord; Joy for the signal blessings hitherto received, which have exceeded our most sanguine expectations—Hope that the numbers as yet returned are but the vanguard of a numerous host that shall follow them and be overcome by the blood of the Lamb, and Fear that many will trifle with their convictions, and harden themselves to their everlasting undoing.

For the Western Luminary.

Mr. Skillman,

Sir, in looking over the Western Luminary of the 26th Dec. we saw our names, among others, as managers of the Fayette Sabbath School Union, Auxiliary to the American Sabbath School Union. As our Sabbath School in this place, is auxiliary to the Sabbath School Union of the Methodist Episcopal Church (in New-York) and as we shall, of course, obtain our Books, &c. from our parent institution, we hope we shall be excused therefore not accepting a part in the management of the Fayette Sabbath School Union.

Be so good as to give this an insertion in the Luminary. Wishing well to the Sabbath School cause we are yours,

S. Chipley, Edward March,
W. Sinclair, John Challen.

PRESIDENT DAVIES.

This great divine, originally a poor boy of Hanover, Va. but for his extraordinary talents and piety, early advanced to the professorship of Princeton College, crossed the Atlantic to solicit the means of completing that noble institution. His fame as a mighty man of God had arrived long before him. He was of course speedily invited up to the pulpit. From a soul at once blazing with gospel light and burning with divine love, his style of speaking was so strikingly superior to that of the cold sermon readers of the British metropolis, that the town was presently running after him. There was no getting into the churches where he was to preach. The coaches of nobility stood in glittering ranks around the long neglected walls of Zion; and even George the Third, with his royal consort, borne away by the holy epidemic, became the hearers of the American orator. Blest with a clear, glassy voice, sweet as the notes of the Harmonica, and loud as the battle kindling trumpet, he poured forth the pious ardor of his soul with such force that the honest monarch could not repress his emotions; but starting from his seat with rolling eyes and agitated manner, at every burning period he would exclaim loud enough to be heard half way over the church, *'Fine! fine! fine preacher! faith, a fine preacher! Why—why—why—Charlotte! Why Charlotte! This beats our archbishop!'* The people all stared at the king. The man of God made a full stop, and fixing his eyes upon him, as would a tender parent upon a giddy child, cried aloud—'When the lion roars the beasts of the forest tremble, and when the Almighty speaks, let the kings of the earth keep silence.' The monarch shrunk back in his seat, and behaved, during the rest of the discourse, with the most respectful attention. The next day he sent for Mr. Davies, and after complimenting him highly as an honest preacher, ordered him a hundred guineas to his college.

From the Rochester Observer.

ON REVIVALS OF RELIGION.

After a revival has progressed a few weeks, Christians are apt to relax their exertions, and the work *declines*. When they see that this is the case, despondency creeps upon them, the effects of their own folly begin to be felt—the Spirit is grieved, and the work *wholly subsides*. Now this is chiefly owing to a wrong state of feeling among God's people. They ought never to feel at liberty to relax their exertions. The same activity, the same wrestling in prayer is as necessary for the continuance as for the commencement of a revival.

The moment Christians relax, a reaction is felt, and they begin to sink. The same earnest cry, "Lord, save us, or we perish," must be continually reiterated—must, from day to day, press and bear upon the soul. As long as there is any thing to be done, the Christian must esteem nothing accomplished. As long as a single sinner remains destitute of the grace of God, the Christian is bound to labor and pray.

Again, Christians are apt to consider it as *necessary* that a revival should stop, and to regard its decline as a *thing of course*. This is a feeling entirely wrong. There is nothing in the word of God which by any means authorizes this conclusion. The Lord's *hand is never shortened* that it *cannot* save, or his *ear heavy* that it *cannot* hear. He is just as ready to continue the operations of his Holy Spirit, as he was to send them at the first. God is *willing* to pour out his Spirit upon any people, from year to year, and never cease. That he does not, is true, but the cause must be sought in the conduct of his people. Revivals begin to decline. Christians look upon the fact as a matter of course, relax their efforts; every relaxation brings with it, or rather leaves a disposition to make one less vigorous, till at length the spirit is quenched, prayer ceases, the revival closes, and sinners perish.

Another wrong feeling which is apt to creep insensibly into the heart of the Christian and influence his conduct, is a satisfaction with present attainments and with the displays of divine power and grace already manifested. I do not know that a Christian should ever feel respecting a revival of religion, "Lord it is enough." So long as there is a soul unreconciled to God, the influences of the Holy Spirit are needed to effect its renovation; and so long as the influences of the Spirit are needed, so long they must be sought by God's people. If the Christian sits down satisfied with any thing short of the salvation of *every* sinner, who is within the reach of mercy, he stops short of his duty, and incurs guilt. Neither are Christians to feel in time of revivals, "God has begun his work, and he can and will carry it on without our aid." That he *needs* not the aid of his people is true, but that he will work without it is not true. He has made them to be co-workers with him, and connected their activity with his mercies. Prayer is his appointed means which he has made necessary to the conversion of sinners. If then, those who are set as workers together with him, withdraw from the work, though he *can*, as regards his power, carry it on without them, yet as regards his appointment, he will not do it. When his people withdraw from the work, he will take from a place the Holy Spirit. GOD DOES NOT LEAVE THE CHRISTIAN, TILL THE CHRISTIAN LEAVES GOD. The guilt then, which is incurred by the ceasing of a revival, falls upon the soul of the Christian. True, immediate causes may stop a revival, but the primary cause, is the withdrawal of Christians. Their zeal abates, their ardor cools, and their faith declines; and before they are aware, the Spirit is gone, Jesus has passed by, eternity sinks, the world rises, and sin predominates.

Again, Christians, as imperfect creatures, are prone to be influenced more by appearances, than by faith in the promises of God.

When members are awakened, and meetings are full, Christians are often more moved by the sight of their eyes, than by the Spirit of God. Appearances are favorable; many seemed moved, and the prospects are fair.

True, all this is desirable, but abstractedly considered, there is no more ground of encouragement than there is when appearances are not so favorable. God is *always* the same, and is as ready to hear the prayers of faith at one time as another.—There can be no objection to Christians being encouraged by favorable tokens, but to be discouraged because these cease, and in consequence to sink down into despondency, is wrong.

God sometimes, indeed often, tries the faith of his people, by causing a cloud to intervene, and darkness to surround their prospects; but if their faith stands the trial and is increased by it, a more abundant display of mercy is needed.

Often he seems to shut his ears to their most fervent cries, and the heavens over their heads appear to be brass and the earth iron, and after all their efforts the revival seems to decline, rather than advance — This is for a trial of faith. This is designed to lead them to a simpler trust in God, and a more unwavering confidence in his promises. If the trial results in this, a mighty renewal of the blessing will be experienced, and the revival will progress with greater power and effect. But if their faith sinks in the trial, and they let down their hands, the Spirit departs and the work stops.

Christians are sometimes discouraged by opposition. This should never be the case. Opposition to a revival of religion, though in the highest degree wicked and dangerous, affords no ground for discouragement. Satan will always move in the greatest force, and manifest the greatest rage, when his kingdom is in the greatest danger.—And it perhaps might admit of some doubt whether that revival were genuine, whose progress Satan could watch unmoved. Therefore opposition by the agents of the devil, is not to be regarded as a discouragement. Though they may rage and strive, still the work of God must progress. Though earth and hell oppose, God will pursue his undisturbed course, and his enemies must either break or bow. C. Y.

AN END OF ALL PERFECTION.

I have seen a man in the glory of his days and the pride of his strength. He was built like the tall cedar, that lifts its head above the forest trees: like the strong oak that strikes its roots deeply into the earth. He feared no danger—he felt no sickness. His mind was vigorous like his body; he was perplexed at no intricacy, he was daunted at no difficulty; into hidden things he searched, and what was crooked he made plain. He went forth fearlessly upon the face of the mighty deep, he surveyed the nations of the earth; he measured the distances of the stars, and called them by their names; he gloried in the extent of his knowledge; in the vigor of his understanding; and strove to search even into what the Almighty had concealed, and when I looked on him I said, "What a piece of work is man? how noble in reason! how infinite in faculties! in form and moving how expressive and amiable! in apprehension how like a God!"

I returned—his look was no more lofty, nor his step proud: his broken frame was like some ruined tower; his hairs were white and scattered; and his eye gazed vacantly upon what was passing around him. The vigor of his intellect was wasted, and of all that he had gained by study nothing remained. He feared when there was no danger; and when there was no sorrow he wept. His memory was decayed, and treacherous, and showed him only broken images of the glory that was departed. His house was to him like a strange land, and his friends were counted as his enemies; and he thought himself strong and healthful while his foot tottered on the verge of the grave. He said of his son—he is my brother; of his daughter—I know her not—and he inquired what was his own name.—And one who supported his last steps, and ministered to his many wants, said to me, as I looked on the melancholy scene, "Let thine heart receive instruction, for thou hast seen an end of all earthly perfection."

I have seen a beautiful female treading the first stages of youth, and entering joyfully into the pleasures of life. The glance of her eye was variable and sweet, and on her cheek trembled something like the first blush of morning; her lips moved and there was harmony; and when she floated in the dance, her light form, like the aspen seemed to move with every breeze. I returned—but she was not in the dance. I sought her in the gay circle of her companions, but I found her not—Her eye sparkled not there; the music of her voice was silenced—she rejoiced on earth no more. I saw a train, sable and slow paced, who bore sadly to an opened grave what once was animated and beautiful.—They passed as they approached, and a voice broke the awful silence —"Mingle ashes with ashes, and dust with its original dust. To the earth, whence she was at first taken, consign we the body of our sister"—They covered her with the damp soil, and the solid clods of the valley; and the worms crowded into her silent abode. Yet one sad mourner lingered, to cast himself upon the grave; as he wept he said, "There is no beauty, or grace, or loveliness that continueth in man; for this is the end of all his glory and perfection."

I have seen an infant with a fair brow, and a frame like polished ivory. Its limbs were pliant in its sport; it rejoiced and again it wept, but whether its glowing cheek dimpled with smiles or its blue eye was brilliant with tears, still I said to my heart, "It is beautiful." It was like the first pure blossom which some cherished plant has shot forth, whose cup is filled with a dew drop, & whose head reclines upon its parent stem.

I again saw this child when the lamp of reason first dawned upon its mind. Its soul was gentle and peaceful; its eyes sparkled with joy, as it looked around on this good and pleasant world. It ran swiftly in the ways of knowledge; it bowed its ear to instruction—it stood like a lamb before its teachers. It was not proud, or envious, or stubborn, and it had never heard of the vices and vanities of the world. And

when I looked upon it, I remembered that our Saviour had said, "Except ye become as little children, ye cannot enter into the kingdom of heaven."

But the scene was changed, and I saw a man whom the world called honorable, and many waited for his smile. They pointed out the fields that were his, and talked of the silver and gold that he had gathered; they admired the stateliness of his domes, and extolled the honor of his family. And his heart answered secretly: "By my wisdom have I gotten all this; so he returned no thanks to God, neither did he fear or serve him. *And as I passed along I heard the complaints of the* LABORERS *who had reaped down his fields and the cries of the poor whose covering he had taken away; but the sound of feasting and revelry was in his apartment, and the unfed beggar came tottering from his door. But he considered not that the cries of the* OPPRESSED *were continually entering into the ears of the Most High.*—And when I knew that this man was once the teachable child that I had loved—the beautiful infant that I had gazed upon with delight—I said in my bitterness "I have seen an end of all perfection," and I laid my mouth in the dust.

MATERNAL INFLUENCE.

The mental fountain is unsealed to the eye of a mother, ere it has chosen a channel, or breathed a murmur. She may tinge with sweetness or bitterness, the whole stream of future life. In the moral field, she is a privileged labourer. Ere the dews of morning begin to exhale, she is there. She breaks up a soil which the root of error, and the thorns of prejudice have not preoccupied. She plants germs whose fruit is for eternity. While she feels that she is required to educate not merely a virtuous member of society, but a Christian, an angel, a servant of the Most High, how does so holy a charge quicken piety, by teaching the heart its own insufficiency!

The soul of her infant is uncovered before her. She knows that the images which she enshrines in that unoccupied sanctuary, must rise before her at the bar of doom.—Trembling at such tremendous responsibility, she teaches the little being, whose life is her dearest care, of the God, who made him; and who can measure the extent of a mother's lessons of piety, unless his hand might remove the veil which divides terrestial things!

"When I was a little child," said a good man, "my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, drawn back by the soft hand upon my head. When I was a young man I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, that *same hand was upon my head*, and I was saved. I seemed to feel its pressure as in days of my happy infancy, and sometimes there came with it a voice in my heart, a voice that must be obeyed, —Oh! do not this wickedness, my son, nor sin against thy God."—*Am. Jour. of Ed.*

From the Christian Mirror.

A RELIGIOUS NEWSPAPER THE MEANS OF A REVIVAL.

The following, which is the substance of a letter lately received from a subscriber at the Eastern extremity of Maine, is interesting to us, and we doubt not will be to our readers, from the nature of the intelligence which it contains. The letter bears date, Nov. 22, 1827.

* * * * * * * "I became acquainted with a Mr. C——, deacon of a church in Yarmouth, the only Congregational Church in Nova-Scotia. At the time of my first acquaintance with him he resided at B—— Island, where, as he observed to me, the inhabitants spent the Sabbath, as a day of leisure and visiting, having no meeting or other religious privileges. Since his residence in the place—which had been of short duration—he had made attempts to get up a meeting; but found himself much embarrassed for want of something suituable to read. I made considerable exertion to procure a set of Burder's Village Sermons; but not being able to obtain them, the thought occurred to me, that I could do nothing better with my file of the Christian Mirror, than to hand the papers to him, for the use of himself and neighbors. This I did, together with a few sermons which I found loose among my pamphlets, requesting him to loan them and have them returned to him, and then loan them again, and thus continue until they were worn out, and send to me for the future numbers, as opportunity presented. In the spring following—[the interview above described was in the autumn] —I received a line from Dea. C——, stating that, during the winter, *the Lord had been pleased to visit them with a revival of religion, which was almost universal among the inhabitants; and that the Mirror, under God, had been the great instrument in commencing and promoting the work.* Since that period I have taken no care to file my religious periodical works, not even the Missionary Herald, but read them and send them on missions among my neighbors."

ANOTHER NATIONAL INSTITUTION.

A Provisional Committee of different denominations, appointed in Philadelphia about a year ago, respecting Bible Classes, after mature deliberation, and a pretty extensive correspondence on the subject of Bible Classes, believe that the public interest and feeling demand the immediate organization of an institution to establish and foster Bible Classes, in every part of our country. They have therefore invited all persons friendly to the object, to meet in that city and form a society. The Rev. Mr. Wilber is there engaged in promoting the plan.—*Rec. & Tel.*

USEFULNESS OF TRACTS.

The Tracts Peter and John Hay, Swearer's Prayer, and Prisoner's Companion.

[From a Lady in Mississippi.]

Many of your Tracts have gone, with the young ladies from our school, into various parts of this state and Louisiana. Many more will be distributed at the watering places, whither our managers are mostly gone. It is interesting and sometimes amusing, to see the *wonder* of the poor pine-woods people, when we tell them we *ask nothing* for our little books.

One of our pupils enclosed the narrative of *Peter and John Hay*, by mail, to a young gentlemen of amiable character but unhappily addicted to intemperance. He made diligent inquiry who his unknown friend could be, and not being able to discover the agent of so desirable a warning, became very thoughtful, and has since wholly abandoned his dissipated course, to the great joy of his young and lovely wife.

One of our little girls asked me for the *Swearer's Prayer*, to send to her father's overseer; for she said he swore at the negroes, and shocked her very much. Her request was complied with; and I have learned from the father, that the profane overseer has entirely abandoned the unprofitable habit, and is now seeking diligently for the pearl of great price.

The *Prisoner's Companion* has also, we believe, been made a blessing to a poor slave, who was executed for the murder of his overseer.

I wish very much to obtain some good Tracts on the evils of gaming and horse-racing, which are the predominate vices of the country.—*A. T. Magazine.*

Doddridge as a Tract.—Nicholas Brown, Esq. of Providence, R. I. Col. R. Varick and Col. H. Rutgers, of New York, and Gen. Stephen Van Rensellaer, of Albany have given $300 each, for stereotyping Doddridge's Rise and Progress, and perpetuating the work. It has been approved by the committee, and the stereotyping is commenced. It will be issued essentially in the style of the volume of bound tracts, and comprize about 280 pages. One of the contributors has already gratuitously distributed hundreds of copies of this work.

The Tract Magazine, which has been published at New York, once in two months is hereafter to appear monthly in a half sheet. Terms, 50 cents a year; and to those who become responsible for *four copies* or more *every 5th copy gratis.*

Tracts.—The managers of the Philadelphia Branch Society have appropriated 80,000 pages of Tracts, to the Missionaries who shall be employed in the year 1828, within the bounds of their operations, for gratuitous distributions.

PERILS OF THE MISSIONARIES IN THE EAST.

The Boston Recorder has the following paragraph, touching the prospects of our Missionaries to Palestine.

"A hasty line from Mr. Goodell was received at the Missionary Rooms a few days since. He refers to unusual troubles from the hands of their enemies; and says, "We shall have much to tell you, when we have time to take breath." He informs, that Mr. Bird and his family were on the heights of Tripoli, (20 or 25 miles from Beyroot,) having just escaped from the Maronites. We have accounts of the symptoms of war between the Turks and the English. Our Missionaries being under English protection, must probably flee in that case. They may, even now, be driven from their labors & their homes; but the English fleet will probably receive them safely."

There are forty one gentlemen now living who were graduated at Yale College more than sixty years ago, and ninety-four who were graduated at the same college before the revolution.

There are forty Indian schools maintained by the government, having 1291 pupils, the whole expense of which, for the year, has been seven thousand dollars. The teachers are furnished exclusively by the missionary and other humane societies, and the number is about one hundred and twenty.

Poetry.

For the Western Luminary.

Mr. Skillman

Enclosed you will receive some poetry composed by the Rev. Wm. W Martin on the death of Joseph Moore's two children, who died one on Friday morning and the other on Saturday morning, and both entombed in one grave.

Respectfully your ob'ent Ser'vt
SIDNEY REDFIELD

Sinking Creek, Ia. Jan. 3d, 1828.

FUNERAL HYMN.

Where young and old in silent night
Lie mouldering in the grave,
Their eyes now shut to temporal light,
Free from affliction's wave.

Where parents and their children dear
Possess this solemn ground,
Till Christ the Saviour shall appear,
Till Gabriel's trump shall sound.

There we entomb'd our children fair,
And leave them in the grave,
Committed to the Shepherd's care,
For he has power to save.

O death, relentless is thy stroke,
No pity dost thou know;
Thou hast our hearts with sorrow broke,
Hast laid our children low.

The cloud broke on us, and a child
Was drown'd in silent death;
The cloud returned, and no more mild,
It stopp'd the other's breath.

But let our murmurs all be still.
It is the hand of God;
We clearly see our Father's will,
And kiss our Fathers rod.

Early from time they're call'd away,
From sins and griefs below,
To dwell with Christ in endless day
Where living waters flow.

Adieu, adieu our little ones,
Bereav'd we're left awhile
No face of daughter, or of sons,
To cheer us with their smile.

This debt of nature we must pay
Ere we arrive at home;
And where your bodies now we lay
Your parents too must come.

There we expect to meet above,
Where death can never come,
Where pious households live and love
In their eternal home.

FEMALE EDUCATION.

Extracts from "Thoughts upon Female Education," by Benjamin Rush, M. D. Addressed to the Visitors of the Young Ladies' Academy in Philadelphia, A. D. 1790.

"The first remark that I shall make upon this subject, is, that female education should be accommodated to the state of society, manners, and government of the country, in which it is conducted."

"The early marriages of our women, by contracting the time allowed for education, render it necessary to contract its plan, and to confine it chiefly to the more useful branches of literature."

"The state of property, in America renders it necessary for the greatest part of our citizens to employ themselves, in different occupations, for the advancement of their fortunes. This cannot be done without the assistance of the female members of the community. They must be the stewards, and guardians of their husbands' property. That education, therefore, will be most proper for our women, which teaches them to discharge the duties of those offices with the most success and reputation."

"From the numerous avocations to which a professional life exposes gentlemen in America from their families, a principal share of the instruction of children naturally devolves upon women. It becomes us, therefore, to prepare them by a suitable education, for the discharge of this most important duty of mothers."

"The equal share that every citizen has in the liberty, and the possible share he may have in the government, of our country, make it necessary that our ladies should be qualified to a certain degree by a peculiar and suitable education, to concur in instructing their sons in the principles of liberty and government."

"The branches of literature most essential for a young lady in this country, appear to be:

"A knowledge of the English language. She should not only read, but speak and spell it correctly."

"Pleasure and interest conspire to make the writing of a fair and legible hand, a necessary branch of female education. For this purpose she should be brought not only to shape every letter properly, but to pay the strictest regard to points and capitals."—"I have now a letter in my possession upon business, from a gentleman of a liberal profession, in a neighboring state which I am unable to answer, because I cannot discover the name which is subscribed to it."

"Some knowledge of figures and book keeping is absolutely necessary to qualify a young lady for the duties which await her in this country. There are certain occupations in which she may assist her husband with this knowledge; and should she survive him, and agreeably to the custom of our country, be the executrix of his will, she cannot fail of deriving immense advantages from it."

"An acquaintance with geography and some instruction in chronology will enable a young lady to read history, biography, and travels, with advantage; and thereby qualify her not only for a general intercourse with the world, but, to an agreeable companion for a sensible man. To these branches of knowledge may be added, in some instances, a general acquaintance with the first principles of chemistry and natural philosophy, particularly with such parts of them as are applicable to domestick and ordinary purposes."

"Vocal musick should never be neglected, in the education of a young lady, in this country. Besides preparing her to join in that part of publick worship which consists in psalmody, it will enable her to soothe the cares of domestick life."—"Our German fellow-citizens are seldom afflicted with consumption, nor have I ever known but one instance of spitting of blood among them. This, I believe, is in part occasioned by the strength their lungs acquire, by exercising them frequently in vocal musick, for this constitutes an essential part of their education."

"The attention of our young ladies should be directed, as soon as they are prepared for it, to the reading of history, travels, poetry, and moral essays."—"I cannot dismiss this species of reading and writing without observing that the subjects of novels are by no means accommodated to our present manners. They hold up *life*, it is true, but it is not as yet *life* in America. Our passions have not as yet "overstepped the modesty of nature," nor are they "torn to tatters," to use the expressions of the poet, by extravagant love, jealousy, ambition, or revenge."—"Let it not be said, that the tales of distress, which fill modern novels, have a tendency to soften the female heart into acts of humanity. The fact is the reverse of this. The abortive sympathy which is excited by the recital of imaginary distress, blunts the heart to that which is real."

"There have been many controversies upon the subject of publick and private education. The principal objection to the former, has always been derived from its mischievous influence upon the morals and manners of young people. The folly and vice of every scholar, it has been said, are disseminated; so that in a little while each scholar possesses the vices and follies of the whole. But is there no remedy for these evils? Yes there is.—The principles and precepts of Christianity are a sovereign antidote to them. Let, therefore, all the branches of education which have been mentioned, be connected with regular instruction in the Christian religion. For this purpose the principles of the different sects of christians should be taught and explained, and our pupils should early be furnished with some of the most simple arguments in favour of the truth of Christianity. A portion of the Bible (of late improperly banished from our schools,) should be read by them every day."—"There are certain simple propositions in the Christian religion, that are suited in a peculiar manner, to the infant state of reason and sensibility."—"The female breast is the natural soil of Christianity; and while our women are taught to believe its doctrines, and obey its precepts, the wit of Voltaire, and the stile of Bolingbroke, will never be able to destroy its influence upon our citizens. I cannot help remarking in this place, that Christianity exerts the most friendly influence upon science, as well as upon the morals and manners of mankind."—"It is certain that the greatest discoveries in science have been made by Christian philosophers, and that there is the most knowledge in those countries where there is the most Christianity. By knowledge I mean truth only; and by truth I mean the perception of things as they appear to the divine mind. If this remark be well founded, then those philosophers who *reject* Christianity, and those Christians, whether parents or schoolmasters, who neglect the religious instruction of their children and pupils, *reject* and *neglect* the most effectual means of promoting knowledge in our country."

From Zion's Herald.

Alas master for it was borrowed.—2 Kings, vi. 5.

It was borrowed; and this was the source of the great affliction he felt. I admire the language. It is the natural expression of an honest heart. It shows a tender and ardent solicitude to be just, and a grateful sensibility for a favor lent, and a strong desire to return it uninjured.

Such a disposition is lovely in youth; it is peculiarly commendable in servants: it should be cherished by all. The venerable prophet saw and approved it—his soul was touched with commiseration, and he was ready to afford assistance in this time of need.—Heaven condescended to great miraculous influence for the recovery of the borrowed property.

Divine Providence has made us mutually dependent on each other. Very few are so circumstanced as not to need the friendly aids of their fellow men at times. It is wisely ordered that it should be so. We are hereby taught to feel our dependence. There is no man but may need the favor of others, as we have the same calls of nature and the same calamities of life. While the most destitute are more frequently obliged to ask favors, the opulent have more opportunities of exercising a benevolent and friendly disposition: and although it is said by Solomon, the borrower is servant to the lender, yet it by no means implies that the lender does not serve him who borrows. Most articles of necessity, convenience or improvement, may be borrowed and lent to great advantage. But the privilege of borrowing should be used sparingly and with the strictest honesty, and when an article has been injured a ready acknowledgement and reparation should be made if possible. *It was borrowed*, carries a sacred obligation to the heart and conscience. Those who need, should have our pity and friendly aid. It often costs but little to oblige the destitute. The benevolent heart finds a rich reward in the labor of kindness. The borrower has an opportunity of exercising prudence and discretion, justice, truth, and gratitude:—FOR IT WAS BORROWED.

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